

Dr. ADAMS'S
SERMON

Preach'd before the HONOURABLE

HOUSE of COMMONS

AT

St. MARGARET's Westminster,

ON

Thursday, MARCH 8, 1710-11.

Veneris ix. Die Marcii, 1710.

Order'd,

THAT the Thanks of this House be given
to Dr. *Adams*, for the Sermon by him
Preach'd before this House yesterday at St.
Margaret's Westminster; and that he be desir'd
to Print the same; and that Mr. *Windsor*, Dr.
Paske, and Mr. *Shippen*, do acquaint him there-
with.

Paul Fedrell,

Cler' Dom' Com'

693.e.20.
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A
S E R M O N

Preach'd before the Honourable
House of Commons

A T
St. Margaret's Westminster,
O N

Thursday, MARCH 8, 17th.

B E I N G T H E
Day on which Her M A J E S T Y began
Her happy R E I G N, and appointed to be
observ'd with publick Thanksgiving.

By *J. A D A M S*, D. D.
Chaplain in Ordinary to Her Majesty.

L O N D O N:

Printed for *Henry Clements*, at the *Half-Moon* in
St. Paul's Church-Yard. MDCCXI.

A
SERMON

Preach'd before the Honourable

House of Commons

AT

St. Margaret's Westminster

ON

Thursday, MARCH 8, 1722.

BEING THE

Day on which Her Majesty's Birth-day
Her happy REIGN, and appointed to be
observed with publick Thanksgiving.

By J. A. D. M. S. D. D.

Chaplain Ordinary to Her Majesty.

L O N D O N :

Printed for Henry Clements, at the Black-Martin in
St. Paul's Church-Yard. MDCCLXXI.

ISAI AH xlix. 23.

*Kings shall be thy nursing Fathers, and their Queens
thy nursing Mothers: they shall bow down to thee
with their Face toward the Earth, and lick up the
Dust of thy Feet, and thou shalt know that I am
the Lord.*

THE chief End of the Prophecies which related to the Messiah were to comfort *those* to whom they were given, to strengthen *their* Faith to whom they were fulfilled, and to convince Unbelievers in *all* Ages of the Divine Authority of *that* Religion to which they are subservient.

But many of these Prophecies were not to cease immediately after *once* accomplish'd, but to continue in Force in After-Ages, and to shine forth again in particular Persons and extraordinary Emergences, to put the World in mind that it is still govern'd by the same Providence, and to whom it is they owe their greatest Blessings, that they may be thankful and obedient accordingly.

The Promise in the Text is of this kind; it was first fulfill'd when Kings embrac'd the Christian Faith, it has since been so, as often as they have prov'd the true Defenders of it; it was given to the *Jews* when they were dispirited under great Oppression and Injustice, to assure them, that notwithstanding their sad Circum-

stances at that Time, yet the true Church of God, springing up from them in the Days of the Messiah, should increase wonderfully in Number and Glory; this was never fulfill'd to the *Jews* as a Civil State, they were soon after led into Captivity, and after the Return of the Two Tribes they were oppress'd by the *Syrian* Kings, conquer'd by the *Romans*, and by them scatter'd at last thro' the whole World, as they continue unto this Day; wherefore it could only regard the Church which rose from them, unto which the *Gentiles* hasten'd so eagerly, and of which their Kings at last became the chief Support. In order then to the understanding fully the Blessing contain'd in these Words, and how to apply it to our selves, I shall observe this Method in the following Discourse.

I. I shall shew what this Church was to which this Promise was made.

II. What is contain'd in the Promise, and in what Respects it has been fulfill'd; and this being done we shall more easily discern,

III. What is imply'd and requir'd of the Faithful upon this Account in these Words, *Thou shalt know that I am the Lord.*

I. What this Church was, &c. As there was but one Religion in effect, by Divine Authority, from the beginning of the World, so the true Church of God was built even then upon the Promise of the Woman's Seed,

Seed, Faith in the Messiah, and has been ever since one and the same, tho' contracted sometimes into a narrow Compass, or suffering under great Calamities, tho' floating in the Ark, enslav'd in Egypt, wandering in the Wilderness, and led into Captivity; but still God rais'd up several Prophets to encourage the Faithful all along, to enforce and explain the former Prophecies which related to the Messiah, by new ones, till in the Fullness of Time *that* Messiah came, the holy Jesus, *God manifest in the Flesh*, himself a *Jew*, according to that Flesh, who chose his Apostles out of such of that Nation as look'd for the Redemption of *Israel*, commanded them to instruct their Brethren first, and then the *Gentiles*, promising to be *with them* and their Successors *to the End of the World*; therefore shall *his Church* continue always in that World, tho' perhaps not always in the very same Parts of it. If it should be ask'd by those who would arrogate this Title to themselves alone, or who labour to confound or destroy any such Distinction; by what Means or Signs this Church is to be known? We are told in our 19th Article, "*The visible Church of God is a Congregation of faithfull Men, in the which the pure Word of God is preach'd, and the Sacraments be duly administred, according to Christ's Ordinance, in all those Things that of Necessity are requisite for the same.*"

All which Particulars happily concur in the Church of this Nation as at present establish'd, where no new Articles of Faith are taught, but only those which are plainly contain'd in the Word of God, *pure* from the Corruptions of Tradition or new Inspiration; where

the Sacraments be *duly* administred, according to Christ's Ordinance, because by Persons properly call'd to that holy Office, because without any Addition of Number, or superstitious Ceremonies; and where the Faithful are instructed and exhorted to observe and receive them, *that* of the holy Eucharist more particularly, not with Adoration, but with all the Humility of a contrite Heart, and with all the Gratitude of a thankful one, with that Fervency of Prayer, those holy Passions and Affections, which must fill the Soul of every Christian who has duly consider'd of that gracious and important Command, *Do this in remembrance of me.*

Wherefore we may justly conclude that this is a true and sound part of the Catholic Church of God, and that those who are worthy Members of it are in the right way to Salvation, according to what God has declar'd in the Covenant of Grace; may the same God regard with Pity and Compassion those that are not! and forgive those, even those, who obstinately and maliciously despise or oppose it!

But while I am upon this Head I cannot but reflect with Joy, that this Honourable Assembly which is met together here to praise God for the Blessings of this happy Day, must do that more earnestly, because you are Members of that Church of which I am speaking, and have been chosen more especially by your Country to so important a Trust for being so; may you go on successfully in all your Designs for the Publick Good; let no Jealousies from within, or Artifices from without, divide or interrupt you; while every thing
you

you do tends to the rescuing the Liberties of *Europe*, the establishing your own Country's Happiness, and the promoting of God's Glory.

II. I come to shew what is contain'd in the Promise it self, and in what Respects it has been fulfill'd.

The Promise consists of Two Parts, the Kindness which Sovereign Princes should shew unto the Church of God, the Honour which they should pay unto it; the first is included in those Words, *Kings shall be thy nursing Fathers, and Queens thy nursing Mothers*; the second in those, *They shall bowe down to thee with their Faces towards the Earth, and shall lick up the Dust of thy Feet*.

1. *Kings shall be thy nursing Fathers, and their Queens thy nursing Mothers*. These Words in the Original imply Fidelity and Truth in the Discharge of any Office, such as is the natural Effect of the most passionate Kindness and tender Love, such as is shewn by good People towards their own Children, or to theirs whom they love and honour most, when committed by them to their Charge, as in this Case by God himself; this was fulfill'd more especially in those Princes of the *Gentiles* which were converted to the Christian Faith; for after God had shewn that his Church could subsist, and increase to mighty Numbers, as it did for about 300 Years after Christ, not only without the Help of the Temporal Power, but notwithstanding the dreadful Persecutions which it suffer'd from it; He afterwards, as a Reward of this Constancy, and for the Increase of his own Glory, rais'd up the Emperor *Constantine*, in whom
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this Promise seems to have been literally fulfill'd to the Catholic Church; and, as he was born in this Island, to this Nation in particular; and it is so remarkable in what manner this great Man proceeded upon this Occasion, that I beg Leave to collect some Passages out of *Eusebius* *, who wrote his Life, and was an Eye-witness of what he saith: “ His chief Way, in order to
 “ promote and establish the Christian Faith, was by
 “ (a) calling of Synods, (b) which *Licinius*, his Partner
 “ in the Empire, carefully avoided wherever he was
 “ concern'd; when they were met (c) he exhorted them
 “ to lay by their Animosities, and consult the common
 “ Good and Peace of the Church; he declar'd unto
 “ them what particular Points he would have them
 “ consult about, and directed them to enquire without
 “ Delay what Errors were crept into the Christian
 “ Faith; he requires expressly (d) that decay'd Churches should be repair'd, others enlarg'd, and more
 “ built, as there was Occasion; he was careful to (e)
 “ secure his People from that Idolatry for the future
 “ from which they had been so lately deliver'd, and,
 “ as the Blasphemies of *Arius* began to spread, was
 “ most diligent (f) to suppress them; and having in
 “ these, and many other Respects, made God's Glory
 “ the End of all his Actions; God to requite him (says
 “ the Historian) (g) bless'd him with many Victories,
 “ and made him terrible to his Enemies, tho' not so in

* Vide *Eusebium de Vita Constantini*. Edit. Vales. Parisiis.

(a) Lib. 1. Cap. 44. & Cap. 51. (b) Lib. 1. Cap. 51. (c) Lib. 4. Cap. 41. 42. & Lib. 1. Cap. 44. supra. (d) Lib. 2. Cap. 45. & 46. in a Letter to *Eusebius* himself. (e) Lib. 3. Cap. 48. & 54. & seq. (f) Lib. 2. Cap. 63, 64, & seq. & Lib. 3. Cap. 6. (g) Lib. 1. Cap. 46.

" his own Nature, but of the most gentle, affable, and
 " gracious Disposition that ever was ; no Wonder then
 " that, as he saith in another place (b) , the Maritime
 " Nations upon the Western Ocean, being deliver'd
 " from their former Evils, kept Festivals in Honour
 " of him; in Gratitude for his coming to the Crown,
 " (we of this Nation he means to be sure more especi-
 " ally, because born among us) stiling him the Conque-
 " ror, the Friend of God, the Benefactor of Mankind,
 " and acknowledging unanimously that it was thro'
 " God's gracious Goodness that so excellent a Prince
 " had been rais'd for the common Good of the whole
 " World.

In so many Respects did this great Man become a
 nursing Father to the Church of God ; and I do not
 question but while I have been relating these Particu-
 lars, every one here has had an Eye upon what is now
 doing, and been surpriz'd to see the same Prophecy
 fulfill'd in the same Respects at this Day, and there-
 fore I shall not stay to make any Application.

2. As to the other part of this Prophecy, namely,
 the Honour which the Church of God should receive
 from them : *They shall worship thee with their Faces to-
 wards the Earth, and lick up the Dust of thy Feet.* They
 shall do Homage to Christ as their Sovereign Lord * :
 It being most reasonable that Kings should pay the same
 Honour at least to the Lord of Life and Glory which

(b) Lib. 1. Cap. 41.

* Adorabunt Sion propter eum qui habitat in ea, si enim Caput Ecclesie Christus est
 Caput adoratur in Corpore. Hierom. in loc.

their Subjects do to them ; this was said with particular relation to the Manner of the *Persian* Kings, which the *Jews* were well inform'd of, in regard, I say, to that Prostration, the touching the Ground with their Faces, nay, kissing it, which those Kings requir'd from their greatest Subjects ; somewhat answerable to this should converted Princes perform, *they* more especially, because *they had* so many Errors to repent of, and so many Mercies to acknowledge ; *they* who had been us'd to bowe so low to their Idols before, should do so now to a more worthy Object, to *that Jesus*, who intercedes for *them*, as well as for their meanest Subjects, at the *Right Hand of the Majesty on high*.

The Papists, who strain and torture every Text of Scripture to enlarge or support the Usurpations of their Supremacy, produce this Passage among others for Kings being subject to the Pope, and accordingly require them to kiss their Slipper ; and altho' this be, as they say, kissing the Cross, which is embroider'd upon it, yet this rather adds to their Pride than is any Excuse for it ; for how comes the Cross, which they worship to the grossest Idolatry, to be plac'd so very low ? How ill must any Temporal Crown become *that* Head where the Cross is worn upon the Foot ? Well may Princes be treated so insolently, when the Emblem of our Redeemer's Sufferings, the Badge of our Salvation, is thus prostituted, and that too by the *Vicar of Christ*, nay, by him who styles himself *† the Servant of the Servants of God*.

† This is the Title the Popes have assumed (which Hildebrand himself, or Gregory VII. us'd, the greatest Tyrant over Emperors) since their Usurpations in Temporals.

But to consider this Passage impartially, the Dignity of Princes is by no means lessen'd by what is imply'd in the Words of the Text; the Honour they are required to pay, is not to one Man, or any Body of Men in any Nation, tho' ever so holy; but to God alone: and this Honour they pay in a general Sense, when all their Consultations and Undertakings for the Publick Good, are submitted to his Providence, and the Event of them is acknowledg'd to depend upon him alone; when the promoting and supporting the Christian Faith is above all other Considerations, and all the Pomp and Glory of this World is reckon'd as Dust, in Comparison of that Crown of Glory and Immortality which is reserv'd for good Princes, thro' the Merits of their crucify'd Redeemer.

But more particularly is this Honour paid by them when they humble themselves before the Throne of Grace, to *bemoan* the Sins of their People, to *avert such Judgments* as are due for them, and to *implore* Assistance and Success to *those Arms* which are intended only for the Rights and Liberties, the universal Good of Mankind, and the Glory of God.

And when those Prayers are answer'd with Success, then is this Honour paid again when they hasten to the Temple themselves, and in holy Gratitude and duteous Adoration instruct their Subjects there, how to praise the God of Mercy, the Lord of Hosts, how to *publish with the Voice of Thanksgiving*, and tell of *all his wondrous Works*. But what need I give particular Instances? How many such must croud into your Memories? How often with your own Eyes have you
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seen this Prophecy fulfill'd in this respect, as well as in the other, by that pious and religious Princess, for whose happy Accession to the Throne we are now so justly praising God? In order to the doing this effectually, I come now, *Thirdly*, to shew,

III. What is imply'd and requir'd of the Faithful, in those Words, *Thou shalt know that I am the Lord.*

To know God in any respect requires a Mind free from Prejudice, Interest, or Vain-glory; and yet when the Mind is so prepar'd, how little can it discover of Him, and how slowly that little, by tracing him out by the Works of the Creation, or by following him in the Works of his Providence? And therefore how much Time and Pains is lost by those who pretend to endeavour this, and yet reject Revelation?

For there God meets the humble and inquisitive Soul, discovers himself to it, as much as Humane Nature is capable of receiving him; there we may behold him in the Wonders of his Power, the Designs of his Providence, the Beauty of his Holiness, and the infinite Riches of his Goodness and Mercy through *Christ Jesus*: In the holy Gospel the Creator of the World, the Giver of the Law in Mount Sinai, shines forth upon us as the Son of God, the Care of One Nation is enlarg'd to the whole World, and the mean and momentary Enjoyments of *this Life* improv'd into the immortal Happiness of the *Life to come*. In the holy Gospel we may see the crucify'd Jesus exalted to the Right Hand of Power, governing the World below, protecting his Church, and distributing Grace, Forgiveness and

and Salvation to his faithful Servants; here then it is and here alone, that Man *can know* effectually and beneficially *that God is the Lord*.

But as *this Title* refers to his Dominion and Power more especially, so God is *known* more plainly to be the *Lord* in protecting *that Faith* which is requir'd in his Gospel, especially when he raises up good Princes to cherish and secure it, and to recommend it to others by their Authority and Example.

And as all *beneficial* Manifestations of God's *Power* are proportionably the Manifestation of his *Wisdom* and *Goodness*; so in *this* Respect likewise may any Nation *know* that *God is the Lord*, the *Lord their God*, eminently remarkably so, in Comparison of others, in the universal Benefit and Advantages which naturally follow from *such Blessings* as are promis'd in the Text; for if the Piety of a religious Prince increases the Love and Veneration of his Subjects, if the Power of his Example leads them naturally to Virtue and Goodness, if these make them have a greater Trust in them, and be more secure as to their Rights and Liberties, and more easy under the Exercise of their Power, if this promotes Protection on the one side, and Obedience on the other, if all these are more especially requisite in a long and expensive War, and the Difficulties which naturally attend it; then all unprejudic'd People must *know* and acknowledge that God is the Lord in giving them such Princes, and praise and magnify him for doing so: permit me to prove this in short as to these several Particulars.

1. That the Piety of a religious Prince increases the Love and Veneration of his Subjects: This Tyrants can never find, because they have not any true Religion; Injustice is the natural Effect of Infidelity, and they who give not God his Due will never give their Subjects theirs.

And as for those *Marks of Authority* which wait upon Sovereign Power, these may be useful for Reverence and Awe, but not for Love, not for raising that noble Sense of Duty, that joyful Impatience of Obedience which warms the generous and loyal Heart; these must rise from the Knowledge of their Personal Qualifications, from their seeing them lead a *better* Life than *most* or *any* of their Subjects, from their reflecting how long and how constantly this has been their Custom; not affected for Shew or Popularity; not lessen'd by Increase of Glory, or interrupted by Increase of Business; and indeed when can Majesty appear more *venerable*, than when it humbles it self before the Throne of Grace, when all the Pomp of the noblest Attendance, and all the Ensigns of Sovereign Authority being left behind, a devout Princess approaches the Altar, falls down upon her Knees, lifts up her Eyes to Heaven in humble and fervent Devotion! How must Pride be dash'd, and Infidelity it self blush at such a Sight! But how must it increase Duty and Honour in every Christian that beholds it! Not all the Triumphs of Conquest, not the loud Acclamations of several Kingdoms, not the Congratulations of the Universe, can add so much to a Prince's Glory as
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true Piety, for all *this* kind of Honour is short and transitory, but *that* which rises from hence takes root in every joyful Heart, spreads thro' the present Age, descends to those that are come, causes Joy in Heaven, and shall be eternally rewarded there.

2. A good and pious Prince's Example leads Men naturally to Virtue and Religion: Virtue is often obscur'd in *private* Persons, and tho' it be *discover'd*, is seldom follow'd in *Inferiors* or Equals, but the higher the Good are rais'd in the World, the more conspicuous is their Virtue; wherefore how publick a Benefit is it when it is so rais'd, as to be as *easily* discern'd amidst the greatest Splendor of Prosperity, as amidst the greatest Darkness of Adversity; for then there is no Condition of Human Life which may not be the better for it, and People will be the more readily inclin'd to imitate it, because Pride will be contented to acknowledge it; for the same Virtue which we cannot see below us or near us, we can make shift to discover tho' at a great distance above us, and indeed it is then more valuable, because where there is all the Temptations to do evil, where the Means are ready, where Punishment is not fear'd, and Flattery entices on, Virtue is more of Choice, and more to be admir'd; the Respect and Veneration which attends it (as I shew'd above) makes way for Imitation, and good Subjects will naturally follow *their* Examples whose Commands they rejoice to obey.

How manifest therefore in this respect is God's Goodness, how readily may we upon this Account
alone

alone: *know him to be the Lord.* The Power of destructive Violence he has allow'd but to one Sex alone, but that of doing Good to the Publick in the surest and noblest way, he has given to both; both therefore has he rais'd to be nursing Fathers and nursing Mothers to his Church; let us strive to second their Designs, and do Credit to that Church of which we are Members, by following *Her* Example who thus governs, defends and adorns it.

3. A Prince's Piety, his Justice, and other Virtues which come from thence, make his Subjects to put greater Trust and Confidence in him, to be secure as to their Rights and Liberties, and easy and satisfy'd under his Administration; wherefore when God raises up such Princes in this Respect also may he be *known to be the Lord.*

True Piety, and Justice, which always goes along with it, are the Publick Security; there may be great Qualifications in a Prince, which falling in with our own Pride and Ambition, surprize us with a sudden Blaze and delightful Astonishment; such as Courage, Conduct, and Industry, attended with Success and Victory; but then they are not without very large Abatements, for how much Money and Blood do these cost! Even the justest Triumphs are not to be obtain'd without the Lives of many Thousand Friends as well as Enemies; and alas, how often do the Widows Sighs and the Orphans Tears damp the Joys of Victory! 'Tis the Unhappiness of Mankind to have Occasion for such Qualifications, and

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'tis upon the Misery of vast Numbers that the Glory of them rises; besides, how frequently have they prov'd dangerous to those that admire them most! How often have Poverty and Oppression crept in upon the poor Multitude, while they have been staring at gilded Trophies and fine Inscriptions! Whereas Piety with her Train of Virtues, Justice, Charity, Clemency, &c. are always necessary, and always beneficial, no Danger of admiring or following these too much; they can raise no Fear at all, and they cannot raise too much Love; when a Prince is bless'd with these Virtues the Laws and Liberties of that Nation are in Safety, no Occasion can there be of putting Cases of Resistance, when it is every Body's Interest and Security to obey: So great a Blessing is a religious Prince to his People; Let it therefore be acknowledged with Joy and Thanksgiving in how high a manner we enjoy that Blessing, in the most pious and religious Sovereign that ever worshipped God from the *British* Throne, and because She is so, has God increas'd the Trust She has so well discharg'd, by the happy Union of Her Kingdoms; Oh, may he do this still more and more, to the Relief of distant Nations, to the settling the Ballance of Power at Home as well as Abroad, to the Security of the Protestant Succession, and to the delivering down our Constitution both in Church and State, safely to all Posterity.

But to *know* God to *be the Lord* implies the reducing this Knowledge into *Practice*, and that too in *such Respects* as may contribute best to the *Continuation*

ation of these Mercies; I shall instance in one or two of these, and conclude immediately.

1. By being stedfast in the Faith of that Church of which we have the Happiness to be Members, careful to avoid those Errors which would corrupt it, and to lead such Lives as are answerable to the Doctrines of it; if we do not thus, we strive against God, when his Providence is most concern'd in our Behalf; in vain does he raise up religious Princes to cherish and protect his Church, if we cross their Designs, by catching at loose Opinions, to feed our Vanity, or support our Vices; and this is most to be fear'd when we are engag'd in so important a War Abroad, and divided into so many Parties at Home; for as Error spreads it self unperceiv'd, while People are most concern'd about their private or their publick Interest, so for its Security as it grows, it chooses some Party in hopes of Protection, and then to deserve that, ventures as boldly against the Constitution as against Christianity; hence is it that Deism and Democracy appear frequently together, and that Doctrines in Government as well as Religion are imported from the same Quarter, by the Admirers of *Socinus*,

As the Papists are like to reap the greatest Advantages of this, I must confess I cannot but think that they are much concern'd in it; the decrying Revelation, and talking of nothing but Reason, is their own Method; they catch weak People by pleasing their Vanity, and letting them play a little with

with what they call their Reason, till the Wretch that is so fearful of Priestcraft is cheated by a Missionary, and from fancy'd Slavery and Imposture runs under Infallibility and Supremacy.

It is by no means *impossible* to destroy common Sense in the Name of Reason, and when this is done it is very easy to believe Transubstantiation; wherefore, tho' even those who have been confess'd Papists, shall be caress'd and applauded for inveighing against Religion, by such as are half converted to Popery or Atheism by their Passions, or their Vices; I hope every one that is a sincere Protestant will be upon his Guard, and not run himself into this Snare, out of Interest, Discontent, or Revenge.

2. Another part of our Duty, as the Effect of *knowing* God to be the Lord, in raising up good and pious Princes, is, the concurring with them in all their Designs *for the Publick Good*, the contributing all that we possibly can to make them happy, by paying them a constant and sincere Obedience, by shewing them all Reverence and Honour both in our Words and Actions; for if a Princess be always employ'd about the Publick Good, if She affords Herself so little Ease, but is still watching, praying, or acting for Her People; should not we strive to contribute to Her Quiet who takes so much Pains for ours? What Prayers, what Vows ought we

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not to make for the Continuance of so important a Life? Why then should any part of it be lost? Nay, why should it perhaps be shorten'd, by constant Additions of Trouble and Vexation?

How humble is She in the midst of Glory! How patient in the midst of Domestick Afflictions! How ready to gratify the meanest of her Subjects! This sure ought to be enough to secure her from insolent Behaviour and seditious Libels: While People are † *shooting their Arrows* against one another, even *bitter Words*, even against those that are nearest to Her; if any one should glance against Her Breast, who would not curse the Hand from whence it came?

In a Word, if we do not demonstrate that we *know* God to *be the Lord* by the Duty and Honour which we pay to good Princes, we shall be forc'd to know that he is so by his punishing and scourging the Ingratitude of a base and inconstant Nation.

Lastly, To prove that we truly *know* God to *be the Lord* in all the Respects above-mention'd, let us praise and magnify his holy Name for all his Mercies to these Kingdoms, and as the means of all, for raising up *Kings* and *Queens* to be *nursing Fathers* and *nursing Mothers* to his Church, for *Her* especially who is most truly so; for supplying the Loss of this Day, which some were of Opinion would never

† Psalm 64. 3.

have been done, by so glorious a Succession to the Throne; by carrying on so far what he had but begun before, and by shewing us that Piety is invincible in what Sex soever; that as *Spain* sunk under one nursing Mother of our Church, so *France* is reduc'd so low under another: O may He soon finish this Work, that we may contemplate and imitate those Virtues in a solid Peace, which we have found so beneficial to us in a lasting War; and may this happy Day return often to us, nay, to our Posterity, with new Additions of Joy, new Occasions of Thanksgiving!

To God the Father, God the Son, and God the Holy Ghost, be all Honour and Glory, &c.

F I N I S.

Unknowable House of Commons

have been done, by the glorious a Sacrifice to the
thrones; by carrying on to the what he had but
begin before and by leaving us that they is in-
vincible in what they have; that as they have
under one ruling Mother of our Church, to France
is reduced to low and under another: O may He soon
finish this Work, that we may contemplate and
imitate those Virtues in a total Peace, which we
have found to be essential to us in a lasting War;
and may this happy Day return often to us, may
to our Policy, with new Additions of joy, new
Occasions of Thanksgiving!

To God the Father, God the Son, and God the Holy
Ghost, be all Honour and Glory, &c.

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